

1. Queen the Linguist

In the history of the world we will commonly see royalty playing a minor or major role in the language development of the country. For example, the Korean king Sejong the Great in the 15th century himself commissioned the national writing system known as Hangul.

In Myanmar, the queen Su Phayar Lat (also known as Supayalat(t) or Soo-payah-lai, မိဘုရားစုဖုရလတ်) when in power (1878-1885) decided that syllables will be written with ဘ [bha] rather than ဖ [pha], making exception for ဖာ [phā] and ဖင် [phe~]. Therefore, even though today certain words would be etymologically correct with ဖ, they are commonly written with ဘ. For example ဖွား [phwā] means "to give birth", but "grandmother" which is the noun derived from this verb, has been decided by the Myanmar government's *"Book of Spelling"* ("စာလုံးပေါင်းသတ်ပုံကျမ်း") as (အ)ဘွား [(ə)bhawā:]. In the word ဘိုး [bhō:] (grandpa) the government decided ဘိုး [bhō:] for grandpa, but interestingly ဖိုးသူတော် [phō:dūdō] for ten-precepted monastery helpers (or yogis), a word certainly derived from the cognate of grandpa. In case of "group of people", generally အဖွဲ့ [əphwě.] is used, however in old books we will find အဘွဲ့ [əbhawě.]; in case of tea, လက်ဖက် [lə.phè.] is "correct" today, but in old books and boards in village streets we may see လွက် [ləbhè.]. There would be many cases like that.

2. The "Dawn Dispute" Finally Resolved!

Several months ago I have published the schedule of times of dawn in the way they are suggested by the Burmese astrologers and great masters monks in Myanmar. These times have been followed for many centuries, and perhaps already before the sexagesimal 24-hour time count proliferated throughout South-East Asia. I have heard various objections against the times that suggest dawn in that schedule, and I wondered how come that the astrologers and great masters didn't worry about this before, although they did worry about much much greater "banalities". Why did the masters make so many sanctions and special rules for certain things, despite keeping the wrong time of dawn, hence eating before the time allowed (and thereby committing an offence regularly)?

I asked this question from several thousands of Burmese people in Facebook, but I didn't get a plausible answer. Some lay people suggested that the astrological times are not followed, so that monks avoid doubt about their purity of observance. The Western monks (as I could expect) simply rejected the astrological schedules as wrong. One western monk even suggested that I confess my offences for eating at the wrong time – although unable to explain how the "wrong" times were decided by the Buddhist astrologers of all South-East Asia for a couple of millenia and agreed and followed by some of the strictest masters, Arahants, and Tipitakadharas in the past. (!)

This time I however did well in following the Burmese masters, and reducing my conceit by accepting that the old tradition can be wiser than my western logic. Indeed, great monks are great for many reasons, and we should follow them, not disobey.

It just happened that I needed to check the time of dawn for today, because I wanted to drink a fruit juice offered to me yesterday – and I have to drink it before dawn, because after dawn the juice is "expired". Making use of Google, I have discovered something that is obvious to majority of educated people, but Western monks (including me) are oblivious of it.

Dawn is what marks a new day. That's why the moment of dawn is so crucial for monks, because monks are allowed to keep fruit juice only one day – i.e. until the dawn of the other day – and start eating only after a new day started. Monks are allowed to eat from dawn until the meridian (high noon). It is therefore essential to know the time of dawn, i.e. the time when the new day starts.

For astronomers of the West, whose technology and knowledge is far beyond my imagination, these questions are very easy to answer. I just needed some time before I discovered those "obvious" pieces.

The dawn marks three phases of twilight. Each twilight is a period from one dawn to the other, and the last end by sunrise.:

1. Astronomical dawn – this is the time when the "geometric center of the Sun" is at 18 degrees below the horizon. It marks the start of the astronomical twilight. Astronomical twilight ends at the moment of nautical dawn.
2. Nautical dawn – this is the time when the "geometric center of the Sun" is at 12 degrees below the horizon. It marks the start of the nautical twilight. Nautical twilight ends at the moment of civil dawn.
3. Civil dawn – this is the time when the "geometric center of the Sun" is at 6 degrees below the horizon. It marks the start of the civil twilight. Civil twilight ends at the moment of sunrise.

I have seen a comment somewhere, I guess in FB, that somebody checked the "dawn" times online and all were different from the Burmese dawn table. The irony is, that the person didn't mention which dawn (out of the three) they talked about.

The astronomical dawn marks the beginning of the new day. The nautical dawn doesn't mark the beginning of a new day, nor does the civil dawn. It is the astronomical dawn which marks the start of a new day (more about this below). And, surprisingly, the astronomical dawn time schedule is ALWAYS before 5:30 AM in Myanmar. The Burmese astrologers took in consideration the different portions of the Great Myanmar Land, and therefore provide us with times little bit shifted further, although ALWAYS up to 5:30 AM. For us monks who want to believe that the traditional custom is correct this is essential – if the dawn time doesn't exceed 5:30 AM on any day throughout the year, then we are back on the track, and dispute is won for the negative. No change is needed, no criticism or disdain is allowed. The masters have been perfectly correct, and we should obediently follow.

Visit this website - <https://www.timeanddate.com/sun/myanmar/yangon> and see the thick light-blue line over a black background. There is a horizontal line which you can grab and move left or right. See the different times below, which exactly tell the start and end of each of the twilights. There is the astronomical, nautical, and civil twilight as well. You can go through whole the year by moving the horizontal line and see that the latest time of astronomical twilight is 5:22 AM.

The necessity of astronomical dawn comes for the astronomers (hence "astronomical") because at that time some of the weaker stars may fade away. The light of astronomical dawn can be visible in places where is no light pollution (if you are in a light-polluted place that indeed doesn't affect the Sun's whereabouts). More information can be read here - <https://www.timeanddate.com/astronomy/dawn.html> .

The fact that it was astronomical dawn which was understood as the very beginning of the day already in the ancient times can be read here - <https://www.quora.com/In-Hindu-culture-does-new-day-starts-at-12-00-AM> - the Hindus themselves recognize the astronomical dawn as the start of a new day. Their "*Brahmi muhurta*" is also called *arunodaya*, a cognate of the Pāṇi "*aruṇa*", i.e. dawn. The Buddhist system of day-night is rooted in the ancient Indian cultural ways of recognizing time. Therefore, the Hindu understanding of day and night should be equated with the Buddhist understanding.

The conclusion is obvious. In Myanmar it is perfectly correct and within the strictest observance of Vinaya rules if a monk eats his meal at 5:30 AM every day, without exception. The monks of Shwe Oo Min Tawya and other monasteries, where breakfast is offered to monks at 5:30 or slightly after that, are following the strictest teachings of the Vinaya in this regard and are therefore worthy of praise and following.

3. Translation of the Saṅgārava Sutta and the Relevant Commentaries

Part Five: The Attainment of The Four Absorptions

<i>"So kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāretvā balaṃ gahetvā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamañ jhānaṃ upasampajja vihāsiṃ."¹</i>	Then I, Bhāradvāja, indeed ate the coarse meal, gained strength, (and) devoid of sensual desires, devoid of unskillful thoughts, I dwelled having attained the first absorption (<i>/jhāna</i>) accompanied by (applied) thought, accompanied by sustained thought, born of seclusion, with joy (and) ease.
<i>Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsiṃ.</i>	Appeasing the (applied) thought (and) sustained thought, I attained and dwelled in the second absorption, pleasing inside, being of one mental (object), (with) no applied thought, no sustained thought, born of mental stability, joy, (and) ease.
<i>Pītiyā ca virāgā upekkhako ca vihāsiṃ, sato ca sampajāno² sukhañca kāyena paṭisaṃvedesiṃ; yaṃ taṃ ariyā ācikkhanti – 'upekkhako satimā sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja vihāsiṃ.</i>	I dwelled in joy and equanimous, without lust, mindful (and) clearly comprehending, I experienced ease also by (my) body. I attained dwelled in the third absorption, (in the way) how the Nobles point to it: "equanimous, the mindful (one) dwells at ease."
<i>Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsiṃ.</i>	Abandoning (physical) ease, and abandoning (physical) displeasure as well, surpassing the previous pleasant mental (states) (and) unpleasant mental (states), I attained and dwelled in the fourth absorption (with) no displeasure, no pleasure, entirely pure in equanimity (and) mindfulness.

¹ The *bodhisatta* at this point sits down at the Bodhi tree with the resolution either to become the Buddha, or stay there until his death. Earlier on that day the lady Sujātā came and offered milk-rice to the *bodhisatta*. The Commentaries explain that she worshipped the Bodhi tree for many years before, and ascribed her luck of giving birth and marrying a good man to the deity that was supposed to live in that tree. When she came to pay respect to the tree as usual, she saw the *bodhisatta* sitting under the tree. She assumed that the *bodhisatta* is the tree deity that itself came down from the tree. Sujātā believed that it was a good omen for her, and that the deity made itself visible for the benefit of Sujātā. Therefore Sujātā made an extraordinarily faithful offering of the meal.. to the *bodhisatta*. (Moral implications of this ironically ironic story might be a subject of debate.)

² There are four aspects "clear comprehension" (*sampajañña*) – (1) *sāthaka sampajañña* (the clear understanding of the purpose, i.e. the reason why the yogi is doing this at this time), (2) *sappāya sampajañña* (the clear understanding of the suitability, i.e. whether what is done is suitable or not), (3) *gocara sampajañña* (the clear understanding of the Foundation of Mindfulness (*satipaṭṭhāna* – i.e. either the body, or the feelings, or the mind, or the mental phenomena) that is now observed, and (4) *asammoha sampajañña* (clear understanding and awareness of the fact that one is mindful and aware every moment). (Four aspects of clear comprehension are explained in the Commentary to the *Satipaṭṭhāna Sutta* of *Majjhima Nikāya* and *Dīgha Nikāya*.)

<i>MNA 4. Bhayabheravasuttavaṇṇanā</i>	Commentary for MN 4. Discourse on Dread (and) Scare
<i>51. ... Idāni imāya paṭipadāya adhigataṃ paṭhamajjhānaṃ ādiṃ katvā vijjāttayapariyosānaṃ visesaṃ dassento so kho ahantiādimāha.</i>	51. ... Starting with the practice of the attained first absorption, (the <i>bodhisatta</i>) now, explaining the end (of the attainment) of the Three Knowledges, said: "then I, indeed."
<i>Tattha vivicceva kāmehi...pe... catutthajjhānaṃ upasampajja vihāsinti ettha tāva yaṃ vattabbaṃ siyā, taṃ sabbaṃ visuddhimagge pathavīkasiṇakathāyaṃ vuttaṃ.</i>	There "devoid of sensual pleasures...rep... I attained and dwelled in the fourth absorption," there so far whatever should be said, all that is said in the (chapter called) The Talk about Earth Kasiṇa in (the book) Path to Purity. ³
<i>Kevalañhi tattha "upasampajja viharatī"ti āgataṃ, idha "vihāsi"nti, ayameva viseso.</i>	Indeed, (out of) all (the text), there "having attained (he) dwells" is appearing (/"coming"), here "I dwelled" is just the difference (and nothing else).
<i>Kim katvā pana bhagavā imāni jhānāni upasampajja vihāsīti, kammaṭṭhānaṃ bhāvetvā.</i>	What did the Exalted One however do, (that He) "attained and dwelled (in) these absorptions"? (He) practiced meditation.
<i>Kataraṃ? Ānāpānassatikammaṭṭhānaṃ.</i>	Which (meditation)? The meditation of mindfulness on in-breath (and) out-breath.

<i>Imāni ca pana cattāri jhānāni kesañci cittekaggatatthāni honti, kesañci vipassanāpādakāni, kesañci abhiññāpādakāni, kesañci nirodhapādakāni, kesañci bhavokkamanatthāni.</i>	However, also, for some (people) these four absorptions are <u>the cause of mental one-pointedness</u> , for some (they are) the <u>bases of Insight</u> (<i>vipassanā</i>), for some the <u>bases of Supernatural Knowledge</u> , for some the <u>bases of Cessation</u> (of all defilements), (and) for some the <u>cause of transcending existence</u> .
<i>Tattha khīṇāsavānaṃ cittekaggatatthāni honti.</i>	There they are <u>the cause of one-pointedness</u> for those of perished defilements.
<i>Te hi samāpajjivā ekaggacittā sukhaṃ divasaṃ viharissāmāti iccevaṃ kasiṇaparikkammaṃ katvā aṭṭha samāpattiyo nibbattenti.</i>	Indeed, those (determine) : "We will enter and dwell (throughout) the day pleasurably, by mental one-pointedness." Thus they make prearrangements and arouse the eight attainments. ⁴

³ Famous as "*The Path of Purification*" the translation of ven. Ñāṇamoli is freely available online. The chapter on Earth Kasiṇa (there called "Chapter IV – The Earth Kasina"). Ven. Buddhaghosa there explains the prerequisites, methods, and the progress on the path toward all absorptions known in Buddhism in minute detail.

⁴ Here "eight attainments" is taking the four material absorption (*cattāri rūpa jhānāni*) and the four immaterial absorptions (*arūpa jhānāni*) together. In order to attain Cessation (*Nirodha Samāpatti*) the eighth absorption is essential, so I suppose that the Commentator simplified causes and bases as "eight attainments" (*aṭṭhasamāpattiyo*) to make the list of causes and bases more comprehensible.

<i>Sekkhaputhujjanānaṃ samāpattito vuṭṭhāya samāhiteṇa cittaṇa vipassissāmāti nibbattentānaṃ vipassanāpādakāni honti.</i>	To the trainees ⁵ (and) worldlings (the absorptions) are the <u>bases of Insight</u> when they arouse (Insight) (determining) : "after exiting from the attainment, we will well observe (<i>vipassissāma</i>) (the reality) by the well established (<i>samāhita</i>) mind."
<i>Ye pana aṭṭha samāpattiyo nibbattetvā abhiññāpādakajjhānaṃ samāpajjitvā samāpattito vuṭṭhāya</i>	However, those who have aroused the eight attainments, entered the absorptions (that are) the <u>bases of Supernatural Knowledge</u> , exiting from the attainment,
<i>"ekopi hutvā bahudhā hoti"ti (dī. ni. 1.238; paṭi. ma. 1.102) vuttanayā abhiññāyo patthentā nibbattenti, tesaṃ abhiññāpādakāni honti.</i>	And arouse (them) wishing for the Supernatural Knowledge in the way said (in <u><i>DN 2. Sāmaññaphala S.</i></u>) : "being one he is many". ⁶
<i>Ye pana aṭṭha samāpattiyo nibbattetvā nirodhasamāpattiṃ samāpajjitvā sattāhaṃ acittā hutvā</i>	However, those who arouse the eight attainments, attain and stay in the Attainment of Cessation for seven days without mentality,
<i>diṭṭheva dhamme nirodhaṃ nibbānaṃ patvā sukhaṃ viharissāmāti nibbattenti, tesaṃ nirodhapādakāni honti.</i>	Entering the Cessation of phenomena in the present and arouse (thus the eight attainments) (determining) : "we will dwell in ease", for them (the absorptions) are <u>bases of Cessation</u> .
<i>Ye pana aṭṭha samāpattiyo nibbattetvā aparihīnājjhānā brahmaloke uppajjissāmāti nibbattenti, tesaṃ bhavokkamanatthāni honti.</i>	However, those who arouse the eight attainments and without losing the absorptions (at death) (determine) : "We will be born in the Brahma World", for them (the absorptions) are <u>the cause of transcending existence</u> .
<i>Bhagavatā panidaṃ catutthajjhānaṃ bodhirukkhamūle nibbattitaṃ,</i>	However, it should be known that for the Exalted One the ("this") fourth absorption was aroused at the root of the Bodhi tree,
<i>taṃ tassa vipassanāpādakañceva ahosi abhiññāpādakañca sabbakiccasādhakañca, sabbalokiyalokuttaraguṇadāyakanti veditabbaṃ.</i>	(and) for Him it became the basis of Insight, the basis for Supernatural Knowledge, the accomplishment of all tasks (such as the attainment of the psychic powers), and the source of all worldly qualities (and) (the qualities) beyond the world as well.

⁵ I.e. the Stream-Enterers (*Sotāpanna*), Once-Returners (*Sakadāgāmi*), and Non-Returners (*Anāgāmi*).

⁶ Taking the absorptions as the basis for supernatural powers, the monks attain them with the resolution to exercise their power when they exit from the absorptions. Supernatural powers, such as self-multiplication, levitation, disappearing and appearing, walking through mountains, diving in the earth, etc. are attained through the power of mental purity and concentration. The exact procedures, prerequisites and methods are described in *Visuddhimagga*, available freely online as "*The Path of Purification*".

4. Překlad Rozpravy Saṅgáravovi a Příslušných Komentářů

Část Pátá: Dosažení Čtyř Pohroužení

<p><i>"So kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāretvā balaṃ gahetvā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja vihāsiṃ."⁷</i></p>	<p>Then I, Bhāradvāja, indeed ate the coarse meal, gained strength, (and) devoid of sensual desires, devoid of unskilful thoughts, I dwelled having attained the first absorption (<i>/jhāna</i>) accompanied by (applied) thought, accompanied by sustained thought, born of seclusion, with joy (and) ease.</p>	<p>Pak jsem, Bhāradvādžo, vskutku jedl hrubé jídlo, nabyl síly, (a) prostý tužeb po smyslných (rozkoších), prostý nedovedných myšlenek, jsem pobýval s dosažením prvního pohroužení (<i>/džhāny</i>) doprovázeného (nanesenou) myšlenkou (<i>/vitakka</i>), doprovázeného průzkumnou (myšlenkou) (<i>/vičára</i>), zrozeného ze samoty (<i>/vivekadža</i>), s radostí (<i>/píti</i>), (a) pohodlím (<i>/sukha</i>).</p>
<p><i>Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsiṃ.</i></p>	<p>Appeasing the (applied) thought (and) sustained thought, I attained and dwelled in the second absorption, pleasing inside, being of one mental (object), (with) no applied thought, no sustained thought, born of mental stability, joy, (and) ease.</p>	<p>Když jsem uklidnil (nanesenou) myšlenku (a) průzkumnou (myšlenku), dosáhl jsem a prodléval ve druhém pohroužení, příjemném uvnitř, z jediného (předmětu) mysli, (s) žádnou (nanesenou) myšlenkou, (s) žádnou průzkumnou (myšlenkou), vzniklém ze stálosti mysli, z radosti (a) pohodlí.</p>
<p><i>Pītiyā ca virāgā upekkhako ca vihāsiṃ, sato ca sampajāno⁸ sukhañca kāyena paṭisaṃvedesiṃ; yaṃ taṃ ariyā ācikkhanti – 'upekkhako satimā sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja vihāsiṃ.</i></p>	<p>I dwelled in joy and equanimous, without lust, mindful (and) clearly comprehending, I experienced ease also by (my) body. I attained dwelled in the third absorption, (in the way) how the Nobles point to it:</p>	<p>Prodléval jsem v radosti a vyrovnaný, bez chťiče, všímavý (a) s jasným pochopením, prožíval jsem pohodlí také (svým) tělem. Dosáhl jsem a prodléval ve třetím pohroužení, tak, jak na něj Ušlechtilí</p>

⁷ V tuto dobu *bódhisatta* sedí pod stromem Bódhi s rozhodnutím buď dosáhnout Buddhovství nebo tak zůstat až do smrti. Nějakou dobu předtím přišla dáma Sudžátá a nabídla *bódhisattovi* mléčnou rýži. Komentáře vysvětlují, že ten strom Bódhi uctívala již po mnoho let, a připisovala své štěstí při porodu a svatbě s dobrým mužem tomu božstvu, o kterém předpokládala, že obývá ten strom Bódhi. Když šla vzdát úctu tomu stromu právě tak jako jindy, uviděla *bódhisattu* sedět pod tím stromem. Považovala *bódhisattu* za božstvo toho stromu, které z toho stromu právě sešlo dolů. Sudžátá věřila, že to pro ní bylo dobré znamení, a že to božstvo se ukázalo pro dobro Sudžáty. Proto Sudžátá darovala výjimečně uctivý dar jídla... *bódhisattovi*. (Morální implikace tohoto ironicky ironického příběhu by byly diskutabilní.)

⁸ Jasně pochopení (*sampadžañña*) sestává ze čtyř vlastností: (1) *sátthaka sampadžañña* (jasné pochopení účelu, tj. důvod proč jógi dělá tohle v tuto dobu), (2) *sappáya sampadžañña* (jasné pochopení příhodnosti, tj. jestli to, co dělá, je vhodné nebo ne), (3) *gócara sampadžañña* (jasné pochopení Základny Všímavosti pozorované v přítomnosti (*satipaṭṭhāna* – t.j. buď tělo, nebo pociťování, nebo mysl, nebo předměty mysli), a (4) *asammóha sampadžañña* (jasné pochopení a uvědomění si skutečnosti, že je všímavý a uvědomělý každý moment). (Čtyři vlastnosti jasného pochopení jsou vysvětleny v Komentáři k *Satipaṭṭhāna Suttě Madždžhima Nikáji i Dígha Nikáji*.)

	"equanimous, the mindful (one) dwells at ease."	poukazují: "vyrovnaný, všímavý prodlévá v pohodlí."
<i>Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsiṃ.</i>	Abandoning (physical) ease, and abandoning (physical) displeasure as well, surpassing the previous pleasant mental (states) (and) unpleasant mental (states), I attained and dwelled in the fourth absorption (with) no displeasure, no pleasure, entirely pure in equanimity (and) mindfulness.	Opustil jsem (tělesné) pohodlí, opustil jsem také (tělesné) nepohodlí, a když jsem překonal předchozí příjemné smýšlení (i) nepříjemné smýšlení, dosáhl jsem a prodléval ve čtvrtém pohroužení (s) žádným nepohodlím, (s) žádným pohodlím, se zcela pročištěnou vyrovnaností (a) všímavostí.

<i>MNA 4. Bhayabheravasuttavaṇṇanā</i>	Commentary for MN 4. Discourse on Dread (and) Scare	Komentář k MN 4. Rozprava o Děsu (a) Strachu
<i>51. ... Idāni imāya paṭipadāya adhigataṃ paṭhamajjhānaṃ ādiṃ katvā vijjāttayapariyosānaṃ visesaṃ dassento so kho ahanti ādimāha.</i>	51. ... Starting with the practice of the attained first absorption, (the <i>bodhisatta</i>) now, explaining the end (of the attainment) of the Three Knowledges, said: "then I, indeed."	51. ... Počínaje postupem dosažení prvního pohroužení, (<i>bódhisatta</i>) teď vysvětluje konec (dosažení) Tří Poznání, a (proto) řekl: "pak jsem, vskutku."
<i>Tattha vivicceva kāmehi...pe... catutthajjhānaṃ upasampajja vihāsiṃti ettha tāva yaṃ vattabbaṃ siyā, taṃ sabbaṃ visuddhimagge pathavīkaṣiṇakathāyaṃ vuttaṃ.</i>	There "devoid of sensual pleasures...rep... I attained and dwelled in the fourth absorption," there so far whatever should be said, all that is said in the (chapter called) The Talk about Earth Kasiṇa in (the book) Path to Purity.	Tam "prostý tužeb po smyslných (rozkoších)...opak... jsem pobýval s dosažením čtvrtého pohroužení," tam zatím cokoli by mělo být řečeno (/vysvětleno), všechno je to řečeno v (kapitole) Rozprava o Kasiňě Země, v (knize) Cesta za Očištěním ⁹ .
<i>Kevalañhi tattha "upasampajja viharatī"ti āgataṃ, idha "vihāsi"nti, ayameva viseso.</i>	Indeed, (out of) all (the text), there "having attained (he) dwells" is appearing (/ "coming"), here "I dwelled" is just the difference (and nothing else).	(Z) celého (textu), je tam vskutku rozdílem pouze, (že) tam "(on) pobývá s dosažením" se tady objevuje (/ "přichází") (jakožto) "pobýval jsem".

⁹ *Visuddhimagga*, slavný průvodce Dhammou a meditací napsaný ct. Buddhaghósou přibližně v pátém století n.l., je již údajně přeložený do českého jazyka. Protože ale (zatím) nemám žádnou evidenci, může se jednat o nepřesnou nebo mylnou informaci. Celá kniha je ale zdarma ke stažení z internetu v původním jazyce Páli, v angličtině (pod jménem "*The Path of Purification*", přel. Bhikkhu Ñānamoli), v barmštině, a možná i jiných jazycích. Srí lanské nakladatelství "Bauddha Saṅskrutika Madhjasthānaja" prodává v knižní podobě sinhálský překlad jakožto součást své velké série "*Sīrīhala Aṭṭuwā*". *Kasiṇa* je živel nebo barva v kruhovitém ohraničení, např. hlína nanesená do víka almužní mísy, voda v kruhové vodní nádrži, nebo oheň pozorovaný skrze kruhovitý otvor ve dřevěné či kovové zástěně. Způsob pozorování a zapamatování si obrazu *kasiṇy*, včetně postupného cvičení mysli a následného dosažení všech osm pohroužení jsou popsány v knize "Cesta za Očištěním" (*Visuddhimagga*) v podrobnostech. Nadpřirozené schopnosti jako např. levitace, telepatie, multiplikace, telekineze, jasnozřivost, jasnosluchost, atd. jsou tam také dopodrobna popsány s veškerými postupy k jejich dosažení.

<i>Kiṃ katvā pana bhagavā imāni jhānāni upasampajja vihāsīti, kammaṭṭhānaṃ bhāvetvā.</i>	What did the Exalted One however do, (that He) "attained and dwelled (in) these absorptions"? (He) practiced meditation.	Co ale udělal Vznešený, že "dosáhl a pobýval (v) těch pohrouženích"? Cvičil se v meditaci.
<i>Kataraṃ? Ānāpānassatikammaṭṭhānaṃ.</i>	Which (meditation)? The meditation of mindfulness on in-breath (and) out-breath.	Jaké (meditaci)? V meditaci všímavosti nádechu (a) výdechu.

<i>Imāni ca pana cattāri jhānāni kesañci cittekaggatthāni honti, kesañci vipassanāpādakāni, kesañci abhiññāpādakāni, kesañci nirodhapādakāni, kesañci bhavokkamanatthāni.</i>	However, also, for some (people) these four absorptions are the cause of mental one-pointedness, for some (they are) the bases of Insight (<i>vipassanā</i>), for some the bases of Supernatural Knowledge, for some the bases of Cessation (of all defilements), (and) for some the cause of transcending existence.	Pro některé jsou ale tato čtyři pohroužení také příčinou jediné náklonnosti mysli, pro některé jsou podkladem Vhledu (<i>vipassanā</i>), pro některé podklady Nadpřirozeného Poznání, pro některé podkladem Ustání (všech nečistot), (a) pro některé příčinou přesáhnutí existence.
<i>Tattha khīṇāsavānaṃ cittekaggatthāni honti.</i>	There they are the cause of one-pointedness for those of perished defilements.	Tam jsou příčinou jediné náklonnosti mysli pro ty (jejichž) nečistoty zanikly.
<i>Te hi samāpajjitvā ekaggacittā sukhaṃ divasaṃ viharissāmāti iccevaṃ kasīṇaparikkammaṃ katvā aṭṭha samāpattiyo nibbattenti.</i>	Indeed, those (determine) : "We will enter and dwell (throughout) the day pleasurably, by mental one-pointedness." Thus they make prearrangements and arouse the eight attainments. ¹⁰	Vskutku, ti (se rozhodnou) : "Vstoupíme a budeme prodlévat (po celý) den příjemně, s jedinou náklonností mysli." Takto se připraví a vyvolají osm dosažení.
<i>Sekkhaputhujjanānaṃ samāpattito vuṭṭhāya samāhitena cittaṇa vipassissāmāti nibbattentānaṃ vipassanāpādakāni honti.</i>	To the trainees ¹¹ (and) worldlings (the absorptions) are the bases of Insight when they arouse (Insight) (determining) : "after exiting from the attainment, we will well observe (<i>vipassissāma</i>) (the reality) by the well established (<i>samāhita</i>) mind."	Pro učně (a) světské jsou (pohroužení) podkladem Vhledu když vyvolají (Vhled) (rozhodnutím) : "po vystoupení z (toho) dosažení, budeme dobře pozorovat (<i>vipassissāma</i>) (skutečnost) ustálenou (<i>samāhita</i>) myslí.
<i>Ye pana aṭṭha samāpattiyo nibbattetvā abhiññāpādakajjhānaṃ samāpajjitvā samāpattito vuṭṭhāya</i>	However, those who have aroused the eight attainments, entered the absorptions (that are) the bases of Supernatural Knowledge, exiting from the attainment,	Avšak ti, kdo vyvolali osm dosažení a vstoupili do pohroužení (která jsou) podkladem Nadpřirozeného Poznání, vystoupili z toho dosažení,

¹⁰ Zde "osm dosažení" zahrnuje čtyři hmotná pohroužení (*čattāri rūpa džhánāni*) a čtyři nehmotná pohroužení (*arúpa džhánāni*). K dosažení Ustání (*Niródha Samāpatti*) je osmé pohroužení nevyhnutelné, a tak předpokládám že komentátor zjednodušil vyjmenované "příčiny" a "podklady" jakožto "osm dosažení" (*aṭṭhasamāpattijó*) aby ten výčet byl srozumitelnější.

¹¹ T.j. Vstoupivší-Do-Proudu (*Sótápanna*), Jednou-Vracející-Se (*Sakadágámí*), a Nevracející-Se (*Anágámí*).

<i>"ekopi hutvā bahudhā hotī"ti (dī. ni. 1.238; paṭi. ma. 1.102) vuttanayā abhiññāyo patthentā nibbattenti, tesam abhiññāpādakāni honti.</i>	And arouse (them) wishing for the Supernatural Knowledge in the way said (in <i>DN 2. Sāmaññaphala S.</i>) : "being one he is many". ¹²	A vyvolali (je) s přáním po Nadpřirozeném Poznání způsobem popsáním (v <i>DN 2. Sāmaññaphala S.</i>) : "(přestože) byl jeden, (ted') je mnohým".
<i>Ye pana aṭṭha samāpattiyo nibbattetvā nirodhasamāpattiṃ samāpajjitvā sattāhaṃ acittā hutvā</i>	However, those who arouse the eight attainments, attain and stay in the Attainment of Cessation for seven days without mentality,	Avšak ti, kdo vyvolali osm dosažení, dosáhli a prodlévali v Dosažení Ustání po sedm dní bez mysli,
<i>diṭṭheva dhamme nirodhaṃ nibbānaṃ patvā sukhaṃ viharissāmāti nibbattenti, tesam nirodhapādakāni honti.</i>	Entering the Cessation of phenomena in the present and arouse (thus the eight attainments) (determining) : "we will dwell in ease", for them (the absorptions) are <u>bases of Cessation</u> .	Vstoupili do Ustání jevů v přítomnosti a vyvolali (tak osm dosažení) (s rozhodnutím) : "budeme prodlévat v pohodlí", pro ně (jsou ta pohroužení) podkladem <u>Ustání</u> .
<i>Ye pana aṭṭha samāpattiyo nibbattetvā aparihīnājjhānā brahmaloke uppajjissāmāti nibbattenti, tesam bhavokkamanatthāni honti.</i>	However, those who arouse the eight attainments and without losing the absorptions (at death) (determine) : "We will be born in the Brahma World", for them (the absorptions) are the cause of <u>transcending existence</u> .	Avšak ti, kdo vyvolali osm dosažení a bez ztráty (těchto) pohroužení (při umírání) (se rozhodli) : "Zrodíme se ve Světě Brahmu", pro ně (jsou ta pohroužení) příčinou <u>přesáhnutí existence</u> .
<i>Bhagavatā panidaṃ catutthajjhānaṃ bodhirukkhamūle nibbattiṃ,</i>	However, it should be known that for the Exalted One the ("this") fourth absorption was aroused at the root of the Bodhi tree,	Je třeba ale vědět, že u Vznešeného to ("toto") čtvrté pohroužení bylo vyvolané u kořene stromu Bódhi,
<i>taṃ tassa vipassanāpādakañceva ahosi abhiññāpādakañca sabbakiccasādhakañca, sabbalokiyalokuttaraguṇadāyakanti veditabbaṃ.</i>	(and) for Him it became the basis of Insight, the basis for Supernatural Knowledge, the accomplishment of all tasks (such as the attainment of the psychic powers), and the source of all worldly qualities (and) (the qualities) beyond the world as well.	(a) pro Něj se ("to") stalo podkladem Vhledu, podkladem pro Nadpřirozená Poznání, uskutečnění všech plánů (jako např. dosažení nadpřirozených schopností), a zdrojem všech světských předností (i) nadsvětských předností.

May all beings be happy and healthy ☺

monk Saraṇa

¹² Protože chápou pohroužení coby podklad pro nadpřirozené schopnosti, mniši jich dosahují s rozhodnutím použít jejich moci jakmile z těch pohroužení vystoupí. Nadpřirozené schopnosti, jako například sebe-znásobení, levitace, mizení a objevování se, procházení skalami, potápění se do země, atd. se dosahují skrze schopnosti pročištěné mysli a soustředění. Podrobné postupy, podmínky a způsoby jsou posané v knize "*Visuddhimagga*".